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that it is surprising to see him bring in the antiquated notion of an "instinct of acquisitiveness." Men's actual desires for acquisition and exclusive possession are certainly not congenital but depend on all sorts of social conditions. The Esquimos cannot understand the idea of private property in food which any individual has acquired, and many civilized people find it difficult to understand the Indian's idea of private property in his personal song. It may be well to note in passing that modern anthropology also indicates that the progress from collective to private property is by no means a universal rule, that development in the contrary direction also occurs frequently.

In the first three chapters, *The Function of Legal Philosophy*, *The End of Law*, and *The Application of Law*, is stated explicitly what in the more concrete chapters is brought out implicitly, *viz.*, that while legal philosophy involves us in many difficulties in trying to make the facts of legal life fit in with systematic theories, this search for system is not only unavoidable for a rational grasp of the subject but indispensable for a human and effective administration of justice. It helps us to harmonize conflicting rules and to decide which of two competing tendencies or analogies in the law is to be favored in new lines of cases. Even purely negative criticisms of prevailing doctrines tend to keep such doctrines more fluid so that the law which they help to mould becomes better adapted to its human ends.

Dean Pound's book is not only a great credit to American scholarship, but heartening to all those who still believe that human affairs need the light of reason.

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